

mcgott
A ps. 11. 3.
S E R M O N

Preached before the Right Honourable

THE

Lord Major

AND

Aldermen, &c.

AT

GUILD-HALL Chappel, *January*
the 30th 167³.

By **RICHARD MEGGOTT D. D.**
Chaplain in Ordinary to his Majesty.

L O N D O N,

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Corn-hill, near the Royal Exchange.

COM 11 3 8
HOOKER Major.

Curia Specialis tenta die Veneris,
xxx. die Januarii 1673. Anno-
que Regni Regis Caroli Secundi An-
glie, &c. xxvi.


ORdered by this Court, that Dr.
Meggott be desired to Print his Ser-
mon this day Preached before this Court
at the *Guild-hall* Chappel.

Wagstaffe.



To the Right Honourable Sr. WILLIAM
HOOKER Lord MAJOR of LONDON,
and Court of ALDERMEN.

Right Honourable,

 *F all the sound Doctrines which, in the times that are come, men will not endure, there is not any that fareth harder, than that which respecteth Kings. So that it is plain, you have not consulted the Palats of the People (it could be only their Healths) in desiring this Discourse to be made publick. It is a Truth as evident, as it is severe, that so many as there are among us of Dissenters from the Church of England, Comany there are, who are more or less unsound in Tenents concerning Magistracy. And then how is it possible to speak of such a Matter faithfully*

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The Epistle Dedicatory.

fully (though never so tenderly) without the offence and regret of many? The apprehension of it, usually on this day keepeth those who have most need of such Lessons farther from the places in which they are taught, than to receive any Vertue from them. If now you have ordered this to come to them at their homes, putting its Mouth upon their Mouths, and its Eyes upon their Eyes, it shall be instrumental to cause the departed Spirit of Loyalty and Obedience, Humility and Sobriety to return into any of them, I shall account it a happiness, that by this instance of Submission I have shewn my self

Your humble Servant

Rich. Meggot

Psalm.



Psalms 11. 3.

If the Foundations be destroyed, what can the Righteous do?



That the Doctrine of Obedience to the Civil Magistrate might not be misconstrued an Encroachment upon the Rights of Humane Nature, but received, as the rest of the Precepts of Christ, for a reasonable and prudent Service ; *St. Paul* declareth to the jealous Murmurer (*Rom. 13. 4.*) *That he is the Minister of God to men for Good.* The Institution was not for the Politick Advancement of some to be Princes, that they might enjoy themselves in incommunicable Poms and Splendours ; but for the Benefit and Security of every individual Subject,

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that

that they might not vex and mischief one another with remediless wrongs and injuries.

It is true there are other Creatures (as Ants and Bees) live sociably together, without any Coercive Power to command and overawe them : but no argument can be drawn from these to our more troublesome and untoward Species.

Their Appetites are limited by their Real Needs ; but ours are retched by Emulation, Pride and Envy : from whence, if there be nothing to restrain them, will arise Hatreds and Strifes, Fears and perpetual Violences.

With them there is no publick Good that doth interfere with the private Good of any one in particular ; but with men there is a General Good of the Society, which cannot always be promoted or maintained without the damage of several single Members in it.

Although

Although they make Sounds among themselves, sufficient to express a simple instance, yet they have not the artifice of disguising words, whereby we put false colours upon things, to the fomenting of Discontents and causeless Quarrels.

From these and such like differences it is, that though the Agreement of inferiour Animals, when they flock and herd together, being Natural, there needeth no such Ordinance as a Supreme Authority, to preserve their Peace and Unity: yet that of Men being Artificial, it is necessarily required to make theirs firm and lasting.

There are no Nations, People or Languages that are not convinced of it. Could we ride Post upon the Back of the Sun, and thence look down upon all the Inhabitants on the Surface of this Globe we live on, we might find some People Naked without the Modesty of Cloaths; some Poor without the Gayeties of Wealth; some Rude

without the Culture of Arts and Sciences : but none so Barbarous; but that they have some to Rule and Govern them.

This is the Foundation which all Order and Equity, Quiet and Property among Corrupted men is built upon, which if it fail, they all fall into Ruines : And then it is easie to foresee what a Miserable and Distressed Case all Meek and Honest, Harmless and Sober People must be in ; what Preys and Sacrifices to the Sons of Craft and Fraud, of Cruelty and Oppression.

These are conceived to be the Psalmists Melancholy Thoughts and Expostulations with Almighty God, upon such Occasion (the Danger of his own Destruction, as King of Israel) in the Text. As the great *Cæsar* was wont to say, That it was not so much his own Interest, as the Commonwealths, that he should be preserved safe : so seemeth holy *David* to reflect upon it here, and not so much for his own sake, as his poor Subjects,

jects, to be concerned at his present Condition. What will become of the Flock, if they have no Shepherd to look after them? How will the Children be wronged when the Father is gone that did provide for them? Where will the Building be, if the Foundation be undermined that did uphold it? *If the Foundations be destroyed, what can the Righteous do?*

While you are yet but at the door of the Text, before you enter further, I cannot but take notice that some of the Learned Languages have rendred it very differently from that Sence, which it carrieth in our Translation. The most ancient Version out of the Hebrew, the *Septuagint*, hath it thus; ἡ κατηγίστω καθέλιον, ὃ ᾧ δύναιος τὶ ἐποίησι. *They have destroyed what thou hast prepared, and what hath the Righteous done?* And the other Interpreters that follow them, the Syriack, Arabick and Vulgar (although a little varying the phrase) in substance altogether to the same purpose. These make them part of the words

words of *David's* distrustful friends, who persuaded him in the first Verse, to retire in this his Exigence to some fortified place of strength, *Fly as a bird to the mountains.* And then it is the Motive with which they back their Counsel. His Arms and Militia were seized on, or otherwise become useles; his Forces and war like Preparations scattered or else revolted, notwithstanding that Justice and Right he had on his side, and did so much depend upon.

If we take them so, there is this sad Truth to be gathered from them, *That a good Cause may have bad success.* Although it be not so clear what was the particular occasion of his penning this Psalm; whether the persecution of *Saul*, when he was fain to leave his Country, and live as an Exile in the Land of the *Philistines*: or the Rebellion of *Absalon*, when he withdrew himself from his Metropolis at *Hierusalem*, for the preservation of his Person, to the hazard of his Crown. Evident it is, by this his Pourtrature of himself

self in his solitude and sufferings, his Enemies had got the better of him.

This they cry up for a plain *Bath Col* in their own behalf, a Determination from above in their favour, saying, *God hath forsaken him*. Now they conclude that the Lord was for them, let his Laws speak never so much for t'other. When the Vapours of their Prosperity are fumed up into the heads of the prevailing Party, it is usual for their dazeling Eyes thus to mistake the fiery *Effluvia* of their own tumultuous and over-heated Spirits, for some miraculous Light from Heaven that shineth on them. *Am I come up without the Lord against this place?* saith *Rabshbekah*, *The Lord said to me, Go up, &c.*

But let them that follow *Mahomet* plead the Conquest of their Swords, for the Justification of their ways; we have not so learned *Christ*: If so be that we have heard him, and been taught by him as the truth is in *Jesus*: we know that here all things fall alike
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unto all, there is one Event to the good and to the bad, and no man can judge of love or hatred by all that is before him.

The Wise God for great and weighty ends, either

The Punishment of some former Sins, or

The Exercise of some unacted Graces, or

The Discountenancing some unfitting Instruments, or

The Magnifying some After-providences, often dealeth with two contending Sides, as old *Jacob* with *Ephraim* and *Manasseh*, crosseth his hands on them; layeth his right hand on them that stand at his left, and again his left on them that stand at his right, guiding them so wittingly. The Arms of the unbelieving Ottoman have been crescent, when all his neighbour-Christians have been in the Wane. The Harps of the Irish Protestants hung upon the Willows, while the blood-thirsty Papists among them sung to theirs and made Melody.

Should

Should we judge according to such Appearances (concluding from the Providence of God to his Approbation) what not only unrighteous but ridiculous and contradictory Judgment must we pass upon things? making the same bread and stone, both Fish and Scorpion? As the Barbarians on *Paul* when the Viper was on his hand, then he must be a murtherer; when he shooke it into the fire, then they change their minds, and say, that he is a God: so must we, blow, now hot, now cold; pronounce now blessing, now cursing (according to the interchangeable sways and turnings of the doubtful and trembling Scale) upon the same Cause.

But this is a point which, as for your sakes I need not, so for our Translation sake, I must not longer insist on. This more suitable to the Original, maketh the words have another aspect: to be not an Argument of *David's* Friends to him, to fly from his Adversaries, but of *David* himself to God, to protect him against them. And so they are a Rhetorical

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torical Representation of the ill Consequences that follow the want of lawful Governours and Government. Where the Turbulency of evil and unreasonable men shall prevail to the pulling down and rooting out of these, what is like to become of that Kingdom and People? This is the sum of his Expostulation, *If the Foundations be destroyed, what can the Righteous do?*

Considered thus, they contain,

First, a significant Denomination of them who are in lawful Authority; they are they upon whom the welfare of the People is bottomed, the *Foundations* of it.

2dly, A dreadful Supposition of their Danger, from the Fury or Treachery of the never-satisfied Sons of *Belial*. These *Foundations* may be destroyed.

Lastly, The fatal Confusion that must follow such Acts of desperate Disobedience and Disloyalty, *What can the Righteous do?*

These

These are the Particulars the mournful Text and more horrid Tragedy of the Day require that I should speak to.

The first in order is the Denomination, the significant Denomination, here given to them who are in lawful Authority, they are they upon whom the welfare of the people is bottomed, the *Foundations* of it.

The Etymologists will have it, that the Greeks upon this score called their King βασιλεύς, ὅτι, say they, βασίς τῆ λαῶ, that they chose such a word to express him by, as was derived from a Root which signifieth a Basis, as he that supported the Interest of the whole Community. It was no Court Complement that the People passed upon *David*, but a judicious and sober Truth, when they tell him, 2 Sam. 18. 3. *Thou art worth ten thousand of us*; as to their publick Concernments there is none can doubt but he was so.

Most of the Titles that are given by the
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holy Ghost in Scripture, to them that are
 honoured with this high employment, com-
 mence upon this *Hypothesis*. They are called
the shields of a Land, Psal. 47. 9. as they that de-
 fend it from being hurt : *The healers of it*, Isa.
 3. 7. as they that cure it when it hath been
 wounded ; *The bars of it*, Lam. 2. 9. as they that
 secure it from being broken open by foreign
 Invasions : *The foundations of it*, in the Text, as
 they uphold it from tumbling down by inte-
 stine Commotions. Passages of this nature have
 given countenance to an old Tradition among
 the Jewish Doctors, *viz.* that although there
 were but three things enjoined their Fore-
 fathers before hand, to do when they should
 possess the Land of *Canaan* ; One, to destroy
 the *Amalakites* ; Another to build the Tem-
 ple ; yet the first of all was to chuse them a
 King, as one without whom they would
 scarce be in a Capacity of either of the other
 two. From this their apparent Usefulness,
 not only Jews and Christians, who were ex-
 pressly commanded it from their God, but
 the whole remaining World with one con-
 sent.

sent (and who can suppose such a General and Oecumenick Council as this should err?) have of their own accord decreed a Hedge to be made about their Sacred Persons, that none upon any pretence whatsoever should stretch forth their hands against them.

It is true, apprehending that bottomless Evil of having things managed in ways that are purely Arbitrary; and that great Influence the observed Examples of Princes have upon them that are their Subjects, they cautiously provided Ordinances for them, not only to govern the People by, but, in several places, themselves also. *Diodorus Siculus* speaking of the Egyptian Kings, relateth how besides the Rules of their Judging, the very manner of their Eating, the times of their Bathing, the hours of their Sleeping, the Qualifications of their Officers and Attendants were all punctually prescribed to them. And so it was with the Jewish. *Deut.* 17. 16. there were Injunctions about the Religion they were to profess, their Wives they were to marry,

marry, the number of the very Horses they were to keep, &c. The Prophet *Samuel* wrote a Book about them, though now it be lost, there is mention made of it, 1 *Sam.* 10. 25.

But although there were Laws to guide and direct them, yet if they forgot themselves so much as to violate and break through them, there were none by which they might resist and punish them; their Ministers and Instruments were ever accountable, but as to themselves it was a Maxim every where, that they could do no wrong. The *Egyptians*, *Herodotus* hath told us, as a modest Admonition to their Successors, did sit solemnly in judgment upon their Kings, after they were dead; before they put them into their Sepulchres, a survey was made of their past Reigns, and accordingly there passed a Sentence of Honour or Dishonour on them: but to do it while they lived, is so presumptuous an Abomination, as that nothing was able to provoke them to. The later Rabbins have asserted, that if their Kings transgressed in those

those particulars enjoyned them by the Law of *Moses*, the Sanhedrin might adjudge them to be scourged: but this if it were true (which we may well suspect, there being so many things in Scripture that seem against it, and nothing but their extravagant Say-soes appearing for it) if, I say, it were true, it was rather a Voluntary Penance than a Judicial Sentence: for they themselves confess it without infamy, it being in his own choice, both the number of the Stripes, and the Person who should inflict them.

For the Office sake, all places and Countreys have in the highest degrees been tender of the Officer; and in kindness to themselves, if they had none for him, stil took care of his Preservation. The Kings of the Gentiles did exercise Lordship over them (a rough and domineering Power) yet they that exercised this Authority were called, by them that were under it, all thiugs considered, their Benefactors. In so much that *Plutarch* in the Life of *Themistocles*,) thinketh it well return-

returned of *Artaban*, who when asked, among all the wise and eminent Laws of the *Persians*, which he thought the most wholesome, answered, that which required Honour and Obedience, Tribute and profound Submission to be paid to them that ruled them.

How wild a Wickedness is it to act otherwise! If there were no danger of their receiving to themselves damnation in the other World for such unjustifiable and forbidden practices; yet they do but bring upon themselves troubles and calamities in this. What doth *Sampson* get by pulling down the Pillars of the House? he hath his revenge indeed upon his enemies, but (alas!) he payeth dearly for it, poor man! he braineth himself too. And what do turbulent and unpeaceable Men get more by pulling down the Pillars of the Commonwealth they live in? Whatever they may fancy and propound to themselves, what is the usual end of it, but burying the Peace (and Fortunes if they have any) of themselves and others in the Rubbish of
those

those unforeseen, but unavoidable Confusions that must ensue upon it! But yet notwithstanding the Experience of so many Ages hath so abundantly confirmed this, there seldom want some who would be adventuring upon this senceless Project : and if any room, or it may be but its Furniture, in the vast Building of the Policy, have the ill luck to be disliked by them, are for pulling down all and raising the very Foundations. And hence it sometimes cometh to pass that God permitting, and they succeeding, they are destroyed : which is

The dreadful Supposition couched in the next part of the Text, the danger of them who are in lawful Authority from the Fury and Treachery of restless Sons of *Belial*. The Foundations may be destroyed.

Seeing the Foundations are of the same corruptible Materials with the Superstructure, we cannot expect they should last always: though they are said to be Gods, yet they
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must die like men: why then doth so contemplative a Person as *David* send forth such a Tragick Exclamation at their downfal? Did he think that the holy Oil that anointed him King of *Judah* was so sovereign as to exempt him from being a subject of Death? No, it was not the thing, but the manner of it, he seemeth so startled at. It is one thing to have the Foundation fail of it self, another to have it destroyed by others: although in common Buildings the mischief is the same to that which standeth upon it, either way all cometh tumbling down, yet in these it is quite different. In the former case, the State still remaineth as it was, upheld by the surviving Heirs, who immortally supply the place: but in this latter that only Remedy seldom or never is admitted of, but *αι διαδοχει*, as some Greek Copies read the Text, the Legal Succession also is cut off with them.

And yet as pernicious as this is to the People, so common hath it been for their Kings to be served so, that a violent and untimely

timely End is Proverbially called, *Psalms* 82. 7. *falling like one of the Princes*. This hath been the lot, not only of Usurpers who had no Title, and Tyrants that abused their Office, but even of the most excellent and deserving among the Order. In sacred Story you find *Moses*, though the meekest and mildest man the World then had, yet is mutinied against, and like to be deposed by *Corah* and his Complices. *David* is a man after Gods own heart, yet fowl-mouthed *Shimei* bespattereth him, and fair-tongued *Absalon* stealeth away the peoples hearts from him. *Ahasuerus*, a Heathen indeed, but in the character of all Writers, a well qualified and sweet natured one, yet *Bigthan* and *Teresb*, though no cause can be found for it, are said to be wroth, and that they sought to lay hands on him. Should we pass into the Roman History, it would there appear that of the forty Emperours between *Julius Caesar* and *Constantine*, there were not ten that died in their Beds; and of them that did, scarce one that was not endangered by more than one Conspi-

racy. And thus (though not in so great proportion, where their standing Forces being less, were more governable) hath it been in the other parts of the Earth also.

Of which a twofold account may be given,
 One from God,
 Another from men.

First, If we look upwards, as we ought in all the various Events below, as it cometh from God; he hath informed the people that they ought to be sensible of it, as an Effect of his anger and displeasure; not against their Princes that are so used (though sometimes it may be so, they ought not to pass that Censure on it, because it is more than they at any time can be sure of) but against themselves over whom they reigned, for the punishment of their sins. So *Solomon* telleth us, *Prov. 28. 2. For the transgression of a land* (even when there may be eminent and exemplary Piety in the King) *many are the Princes thereof.* If by this [many] be meant many collectively,

collectively, then it sheweth the sweet Original of that we call a Commonwealth, the blessed Womb that beareth it, and the Paps that give it suck : It is not the Reformation, the Liberty, but the Transgression of a Land, that it oweth its Birth to. But if it be not meant of many at a time (as in his days and for some while after, it doth not appear there was any such Form of Government as a Democracy in the World) but of many successively, then it informeth us, that where ever this befalleth a Nation, that the Crown stayeth not hereditarily fixed in one, but is ravished from Family to Family (where there must needs be contrary Dependencies, Factions and Projects) it is a Judgment on them. Although the new-fangled Multitude may fancy to themselves beforehand great Advantages by such alterations, yet in the Event they still find it is but an Addition of new Distractions to their old Grievances, or an exchanging their Rods for Scorpions : in so much that when they see the Successor, nothing more common than (with the Peasant that would
be

be digging for *Antigonus* out of his Grave again) to confess they were better under his Predecessor.

And by how much the Prince is the worthier, by so much the Case is still the sadder. When *Saul* is slain, the Children of *Judab* are taught the use of the Bow, that they might revenge his death: but when *Josiah* is slain, all *Judab* and *Hierusalem* mourn in the Valley of *Megiddon*, they lament his death. So that if *Hiram* King of *Tyre* said of *Solomon's* Reign, *Because the Lord hath loved this people, he hath made thee King over them*, we may upon the same ground affirm upon such a King's Ruine, because the Lord is incensed against that people, he taketh away him from being King over them.

Various are the ways of God in animadverting upon the ways of men. As where there is a natural Union, sometimes he visiteth the sins of Fathers upon the Children, and sometimes again the sins of Children upon

on the Fathers: So where there is this Political Union, sometimes he visiteth the sins of Kings upon their Subjects, and sometimes again the sins of Subjects upon their Kings. Nor can one suffer without the other : for if the Head cannot say to the Foot, I have no need of thee, much less can the Foot say to the Head, I have no need of thee. So that as it cometh from God, it is certainly a token of his Indignation. Look downwards upon this in the

Second place, as it cometh from Men, and it must be attributed to their Pride and Ambition ; the Pride and Ambition of such as covet to be in their Room. God permitteth it as a chastisement for a disobedient and offending People, howbeit these mean not so, neither do their hearts think so ; but it is in their hearts to promote and exalt themselves. Though the Dignity of Princes be great, yet their Burthens are so heavy, that several, who have not been much mortified neither, merely out of Prudence and Modesty have declined.

declined the meddling with it. *Saul* when to be anointed King over *Israel* hideth himself among the stuff: *Gordian*, when elected Emperour, fell down upon his knees to beg them to pass him by. *Charles* the Fifth grew weary of his fortunate Sceptre, and upon a long Experience deliberately resigned it. But though the Olive and the Fig-tree and the Vine have no mind any of them to be King of the Trees, yet the Bramble is wild for it. There are that consider not that the Head is the leanest part of the Body, but only that it is the highest.

Not that if they were so shameless, men were ever so silly as to own this directly, that were the way to lose the envious Rabble (Tools without which such work as this can never be done) and be forsaken by the giddy Multitude: No, no, they have solemn Protestations and self-denying Ordinances, specious Declarations and fair Remonstrances for the cajoling and inveigling these. But whatever hypocritical Colours it may be painted

painted over with, when time hath washed them off; the End all along hath made it appear this was the Old Cause that was underneath; they kill, that they may take possession, they dethrone, that they may reign in his stead. In so much that though there never yet was any Rebellion or Civil War, where Religion or Liberty (according as the Genius of the place would best bear) were not one or both pretended, yet I shall adventure to say, that he who examineth the most judicious and impartial Writers of Story, will be hugely put to it to produce an Instance of any one, where personal Disgusts and selfish Designs were not the the first promoters and fomentors of it.

Now there being no place unpestered with store of these, hence it comes to pass, that in all places, according as they have seen probability of prospering, lawful Governours have been disturbed, and the Foundations attempted to be destroyed. But O how deplorable is the Condition of that People,

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where such things do happen! How are they tossed by the boisterous Waves, and their *Souls melted because of trouble!* How do they reel to and fro and stagger like a drunken man, and are even at their wits end! Such is the Description here given of them that are in these State-storms, in the

Last part of the Text, where you have the fatal Confusions that follow upon such wicked and disloyal Practices Rhetorically represented, *What can the Righteous do? If the Foundations be destroyed, what can the Righteous do?*

It is not asked, what shall they that call themselves the Righteous do : there are of them that pretend it is lawful for them to do this, destroy the very Foundations : that to them pertaineth the Privilege and the Glory *to bind their Kings in chains, and their Nobles in fetters of iron.* So a place, not hard to be understood, hath been wrested by them, to their Sovereign's destruction as well as their
own:

own: and because the Israelites had a Promise that they should so conquer the Kings of *Canaan* (whose Country God had engaged to restore to them, as those to whom, by an hereditary Right derived in a direct line from *Sem*, it did belong) therefore assert that the People of God, in all ages, may serve their own so also. But if this Title be a legal Commission for it, and a sufficient Dispensation from all the Precepts of Obedience and Subjection, who would ever be guilty of such course Sins as Treason and Rebellion? How cheap and easie is it for them, when upon such projects, first to canonize themselves? For though men of down-right Integrity do ever abhor the Canting and unmanly Superciliousness of such distinguishing and vain-glorious Names, yet men of subtil Mischief (it is easie to observe) have ever most unbeseemingly affected them. The bitterest enemies of our blessed Lord called themselves Pharisees, that is, they of the holy Separation. They that denyed the Resurrection, Angel and Spirit, called themselves Sadduces, that is, the

Righteous. Those Hereticks, against whom St. *Paul* is so sharp in most of his Epistles, called themselves Gnosticks, that is, the Knowing and Enlightned: Those plundering bloody Rake-hells among the Jews, called themselves Zealots, that is, inspired Reformers. But they are not the Saints, that we have nothing but their own word for, that are here enquired after.

Neither doth he ask, what can the Unrighteous do? No, there is no question to be made of them, but they will do well enough, it may be best of all then; others Ruines shall be their Raisings, others Losses shall be their Gains. What if the Waters are troubled? they know how to catch Fish in them. What if the Kingdom be in a Flame? they take the advantage of warming their own hands at it. They can sail with the Wind that bloweth, and with the Hedgehog be sure to open to the Sunny side. They that can dispense with their Oaths, and comply with Usurpers; be Instruments of the illegal Innovations,

ventions, and *zealous for the statutes of Omri*, may receive some wages for their unrighteousness; and ravish to themselves Fortunes unexpected as ignominious : But for those that dare not debauch their Consciences, nor be pertakers of other mens sins; that will retain their Integrity, and rather than do, would suffer evil, what can these do ?

These are they that are here so pitied, as in a lamentable and wofull case, and that in all which concerneth them either as men or good men, I mean both

Their Religion
and
Their Property.

First, consider them in their Religious Concernments. Religion indeed, consider'd in an abstracted Notion, standeth upon a Foundation that cannot be destroyed. *It is built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief Corner-stone.* So it dependeth

pendeth not upon the Will or breath of any mortal Man, how great soever. It was the same, as much deserving to be believed, as necessary to be obeyed, yesterday, under the most furious heathen Persecutions, as it is to day, that Kings are become its Nursing-fathers. But though, as it is a divine Revelation, it standeth upon another bottom, and leaneth not at all upon the Civil Power, yet as it is a visible Profession, so it is a most desirable and strong Support to it. As long as this holy Vine hath the benefit of such a wall to grow up by, it spreadeth its orderly and thriving Branches, secure both from the Boar and Foxes: but when this is undermined and falleth, how may we see its weak and feeble parts, unable to sustain themselves, ruinously drooping upon the same deceitful earth, rotted by that, and tangled within it self.

God grant them as much Grace, as they have Cause, to repent of their ingratitude, that if the Magistrate doth not humour them in all the odd punctilio's of their disputable
and

and troublesome perswasions, still are murmuring, sad times! and persecution! O how thankful both to God and them would the better primitive Christians have been, if they could have been blessed with such Defenders of the Faith, who would but have encouraged them in the Profession of its great Substantials! Call to mind the days of old, when the Potentates of the earth took counsel against the Lord, how Christians could not go to the Temple without danger of being sacrificed at the Altar; not put up their prayers, but others were ready to pour out their Souls for it. How as soon as they were discovered to follow the Lamb, they were condemned to be cast to the Lyons; and might not partake the Riches of the Gospel without utter undoing of themselves and Families, and see in that Looking-glass the rueful Countenance Religion hath when the Civil Power is averse to it.

Nay, though he be not a *Nero* that is in the Throne, if he be but a *Gallio*, how much doth

doth the Church of God suffer? what Contradictions? what Schisms? what Scandals? what Disorders? what Animosities from among their own perverse and wanton selves, where there is no restraint on them? *Ammianus Marcellinus* maketh this excuse to his fellow-heathen, for *Julian's* not persecuting the Christians, as did some preceding Emperours, That it was not from any Inclination he had to them, but from an Observation he had made on them, that no savage Beasts are so cruel and quarrellsom among one another, as they, when they are at liberty; and that therefore he did indulge them, that sily he might undo them. This having always since been found the sad Effect of it, the destruction of a pious and prudent Magistrate must by all be concluded a dreadful Blow to the Righteous upon the account of Religion. Nor are they likely to suffer less by it in the

Second place upon the account of Property. If there be no King in *Israel* every one will do that which is good in his own eyes :
and

and though this seemeth pretty and desirable, if a man could enjoy it alone, yet when every other hath it besides himself, he being but one to so many, the pleasure will not near counterpoise the danger. Where each Individual sets up for an *Ismael*, his hand is against every man and every Mans hand against him, O the Insolencies, the Oppressions, the Cruelties, the Crimes of all sorts, that such a Land must be covered with! How will the Hawks prey upon the Doves! The hungry Sharks devour the more helpless Fry! Where there is no Law, there will be nothing but Transgression. It was discreetly answered of the Child, when dissuaded from taking on so for his dead Father, because he was severe and harsh to him, That though he was a severe and harsh Father, yet he was a Father still. It is so here, the Commodities of Government are so great, that a very froward and rigid Father of the Country is better than none at all. For whereas in a corrupt Monarchy there may be one Tyrant, in an Oligarchy a few

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Tyrants,

Tyrants, in a Democracy many **Tyrants**, in an Anarchy they are all **Tyrants**.

Not that the Throne doth any where long stand empty. One passeth away and another cometh, but the poor Subjects (as earth) abide so, and are under one or anothers foot for ever. But if we should suppose, that upon the downfal of one, in process of time, another building more fair and goodly than the former should be erected, yet when the Foundations fail, this is undeniable, the several parts of the present Superstructure that stand upon it, will be generally spoiled and broken; and that, one would think, should be consideration enough to them to be chary of it. To strip the argument of *David's* Metaphor, none can reasonably hope that their lines should fall in such an *Eutopia*, where there shall be nothing amiss in the Publick Administrations, but for them to determine upon resisting and pulling down their Governours, because they are sensible of some Failures and Miscarriages in their Government,

ment, is much such wise contrivance, as he that resolved to have his Head cut off, that he might be eased of the Tooth-ach. For certain it is, that among the greatest Tyrants the Earth hath ever groaned under, the *Caligula's*, *Nero's* *Domitian's* there cannot one be named, that ever shed so much blood or did so much wrong to a place, as a Rebellion or Civil War doth. No, where they have slain or undone their thousands, these have their ten thousands. Down then, down to the place of Darkness, from whence it came, with that Antichristian Principle, That it is lawful for the People, upon the ill Managery and Abuse of their Power, by Arms and Force to depose and punish their Princes; seeing any Faction that is strong enough, will be sure to call themselves the People, and whatever they dislike shall be voted ill Manageries and Abuses. This once admitted, layeth the Axe to the Root of all Civil Society, destroyeth the Foundations of all Peace and Settlement, keepeth up constant Jealousies between Kings and their Subjects,

and involveth all Humane Affairs in a wild and endless *Chaos*. From which the Righteous God of Order now and always defend the World in general, and this distracted Land we live in in particular. For, *If the Foundations be destroyed, what can the Righteous do?*

I have done with the several heads propounded from the words to be discoursed of; and now, O that there had never been the Execrable Occasion of proceeding any further! Then we had not been such a *Babel* among our selves, nor such a By-word to the Nations round about us! Then the Blood of our slain had not cried so loud, nor our wickedness been unparallel'd! Let the day on which it was acted be solitary, and let no joyful voice be heard in it! Let it not be joyned unto the days of the year, nor come into the number of the Months! The melancholy Text hath yet one syllable of hope in it, that is [If] *If the Foundations be destroyed*, there it is but a hazard whether it would be so or no: but in this days sorrows
even

even that small Cranny of Light was stopped up, and to the high Dishonour of the Righteous God, the deep Defilement of our native Land, the fearful Scandal of the Reformed Religion; in the Person of our then most Gracious Sovereign, our Foundations actually were destroyed. Although I abhor that barbarous Cruelty of tearing open Wounds, which time is closing up equally with that pragmatick Sin of the Pulpits meddling with things pertaining to any other Kingdom but that of God; yet it would seem a stupid offence against both this sad Anniversary and Assembly (so far as it lieth within the Compass of of my Profession and relateth to Christian Doctrine) to say nothing of so extraordinary and calamitous a Subject. Lend me then a few Minutes for some serious Reflections upon that Scarlet Abomination, and I shall leave you to your Prayers to deprecate the Guilt of it, that the Lord may not require it.

This is that we chiefly are met together
for

for. Though *David's* Cursing the Mountains of *Gilboa*, the insensible place where *Saul* fell; and *Jacob's* the Treacherous Cruelty of *Simeon* and *Levi*, in slaying of a Prince to whom they were no Subjects, might seem some Plea for the vehemence of a Satyr, against the more inexcusable Instruments of this so great a Wickedness: yet in the annual Exposing the Body of our murdered *Cæsar*, the great Design is not to provoke to any Passion, but that of Grief and Sorrow. And this not for him (who is long since entred into his Joy, and hath received a Crown incorruptible and that fadeth not away, which God the Righteous Judge hath given him, instead of that his Unrighteous Judges took from him) Grief and Sorrow (I say) not for him, but for that complicated Guilt of his crying Blood, that it may not come either upon this Generation, or those that shall come after us.

That which looketh like the most threatening Symptome that it may, is that there are
so

so many yet among us, that needlessly adopt the Crime, and beholding it in no other Mirror than such a one (as that *Pausanias* telleth us was kept in the Temple at *Smyrna*) which represented every thing that was beautiful as deformed, and every thing that was deformed as beautiful, will be Justifying instead of Mourning for it. The Houses of God would not in most places be so unfrequented, nor this Day so slightly observed, if this Woe were not yet in part upon us of calling *evil good and good evil*: and because he suffered in the same Manner as a Malefactor, there are too many will not learn to distinguish that it was not by the same Right. Had he been poisoned at his Table, stabbed in his Chamber, stifled in his Bed, they would not have stuck to have called it Murther; but now he was beheaded on a Scaffold (as if it were any thing the more blameless for being shameless) it shall be accounted Justice.

It would be superfluous for Confutation of this to have recourse to his Innocence, although

though (like *Cerannias* which *Pliny* speaketh to look like an ordinary and worthless Stone in fair, but shine and sparkle gloriously in dark and stormy Weather) thousands and thousands of his once deluded Subjects were fully convinced of that, during his Calamities, and then seemed troubled for him, whom before they troubled: not (I say) to have recourse to his conspicuous Innocence, this had been a daring Wickedness against all the Laws both of God and Man, merely upon the account of his Office. It was the Aggravation of their wickedness that they destroyed their good King, but their wickedness was that they destroyed their King. Such a Care he, whose Vice-gerents they are, hath taken of them both in the Old Testament and the New, that he that runneth may read, no man can stretch forth his hands against them, and be guiltless.

This was the constant Doctrine of all that were called Christians for more than 500 years together; and though afterwards it was

was corrupted, yet they that pretend such peculiar Abomination of Popery, one would think, of all men, should not have symbolized with it; for let all the house of *Israel* know assuredly (however now with that other Harlot she wipeth her mouth) *Rome*, degenerate *Rome*, was she by whom the Doctrine of King-killing was first sanctified. It cannot be denied indeed, but that loose and dangerous Tenents of that nature have been vend- ed by some who were enemies to that Com- munion: but yet this is manifest, they were of a later Date; in so much that whenever any of their Tongues or Pens have been found fighting against the Civil Power, he that will take the pains to enquire, may easily discover that they sharpened their Weapons with these *Philistians*.

But that which is the pleafantest Scene (if any may be called so in so sad a Plot) is to see how these two, though they seem to agree so well as to the main Matter, (*viz.* That Princes may in some Cases be deprived not

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only

only of their Government, but of their Lives too by their Subjects) yet differing as they do in the explication of the Manner (as Naturalists report the Combat of the Elephant and the Dragon) have each very substantially confuted and overcome the other. When they of the Romish Party defend such things by the high and mighty Power of the Pope, they of the Consistory undeniably prove against them, that Christ never made him a Temporal Judge however, and that he is but a busie Body for meddling in these Matters: when they of the Consistory plead for such things from the Fundamental Power of the People, they of the Romish Party irrefragably prove against them, that they being Inferiours, are not to resist but submit to every Ordinance of Man for the Lord's sake. Thus when Voluptuous *Childerick* of France was deposed, and the Crown transferred to Ambitious *Pipin*, then Lord Marshal, it is observable that both sides speak well of it. *Bellarmino*, *Harding*, *Eevardentius*, with the rest on that side, grant that it had been unlawful

unlawful for the Nobility or Commons to have done this of themselves, because of their Oaths ; but Pope *Zachary* absolving them, it was well and justifiable. *Daneus, Buchanan, Hottoman*, with those on that side, prove it malepert Pride and Arrogance in Pope *Zachary* to pronounce any Sentence, but the Nobility and Commons of the Country concluding it meet and necessary, this, they say, made the Fact lawful. Thus while the thieves that would be stealing the Sovereign Authority of Princes fall out and quarrel, by their detecting one another, these come honestly by their Goods again.

Our Regicides pitched upon the more plausible Plea of the two, *viz.* The Original Power of the People, which (they pretended) being made over but in trust, if they judged it abused they might reassume. But this *Hypothesis* is so unsound in all its parts, it will no more bear handling than one of the Apples of *Sodom* : and it could not but be wondred at that they did not relinquish it as

soon as they avowed it ; were it not for what the modest President of it returned to this excellent Prince, when he would have argued it with them, namely, That that was a Court that would not hear Reason. When *Valentinian* (in *Sozomen*) was pressed by the Army to a thing he thought inconvenient, he told them it was in their power whether they would have chosen him Emperour or no, but having done it, the Act was irrevocable; they had nothing to do now, but leave affairs with him, and obey him. In this case there might be said more: it was not in their power whether they would have him for their King or no, his Crown was not Elective but Hereditary, with what face then could they affirm it was in theirs to depose and condemn him ?

No, not even by their own beloved Principle. For if this power were in the People, then every one had an equal share in it, and ought not only personally to have been consulted, but explicitly to have given consent to it.

it. But (blessed be God) the abused People were not given over to such a reprobate sence: no, though for the better sound sake they used the Name of the Commons and the People, they had no more ground for it than for their Pretences to the Spirit and new Lights. Set aside the People of the obnoxious Army, and who of the People were they that would own it? Were they the People of *Ireland*? Why then did they not signifie it by some Authentick Instrument? Were they the People of *Scotland*? Why then did they publish a Declaration against it as contrary even to their Covenant? Were they the People of the Country? Why then did they so oft petition for a Personal Treaty? Were they the People of this City? Why then did they pull up your Post and Chains, and keep a Garrison in your very Cathedral to over-awe you? Were they the Peoples Representatives in Parliament? Why then even of those, that remained at that time among them, did they imprison so many, before they could obtain a Vote for it? No, so far was it

it from any of this, that the ablest Writer that was to be had for money, to defend the Villany to the World, being pinched, with the fewness and despicableness of those who were engaged in it, hath nothing to return to it, but that sneaking Blasphemy, That it was the *Mysterious Will of the Lord*, and so *not many Wise, not many Mighty, not many Noble* were called to it.

But yet all this should not make the Nation think themselves wholly unconcerned in it. Although in Murther the Law maketh all to be Principals, yet great Numbers that in Conscience may be acquitted, as to that, yet (I fear) upon the examination of things, may find enough in this to accuse themselves as Accessories. Such they should acknowledge themselves (how good and harmless soever their Intentions were) who by their early Activeness among, or Assistance of his more blood-thirsty Enemies, helped them into the capacity of thus dealing with him. The depriving him of his just power was the destroy-
ing

ing of the King, the depriving him of his Life was but the destroying of the Man, I doubt not but I may bespeak multitudes of those, as *St. Peter* did the Jews in the case of the holy Jesus, *And now Brethren I wot that through Ignorance ye did it, as also did some of your Rulers*, following these hypocritical Ring-leaders to the War, as the two hundred men did *Absalon* to *Hebron*, in the simplicity of your hearts and knew not any thing; yet those that designed not the diminishing so much as a hair of his head, yet in as much as they cut off but the lap of his garment, now they see what followed on it, in this day of Humiliation should have their hearts smite them for it.

Let not the Distance of time since these things were done, make us fancy our selves the more secure, as if it were a thing so out of date, as that it were superfluous now to take any notice of it. He that considereth the vengeance God took on *Amalek*, destroying both Man and Woman, Infant and Suckling, Oxen and Sheep, Camels and Asses, and that for a Sin had been committed by their Ancestors four hundred years before: or all the righteous Blood that had been shed on the Earth,

Earth, from that of righteous *Abel*, coming upon the *Jews* four thousand years after; may soon be satisfied, that if we do not so repent that God doth forgive, we have no reason to hope he will ever forget us.

Because therefore his Judgments are unsearchable, and his Ways past finding out, that we cannot know the Mind of the Lord, nor in these things be of his Council, as to tell to what degrees he may yet look upon it and require it, let us heartily and fervently importune him this. That he who is plenteous in Forgiveness and heareth Prayers, would not lay this or any other of our National or our Personal, our Civil or our Secret, our Old or our New Sins to our charge; that he would visit us according to the years and the years wherein we have seen evil; and as we are once more graciously restored, so he would mercifully preserve both Foundation and Superstructure, King and People, Religion and Laws, from the danger of Destruction, by any kind of Enemies that lie in wait for them, either those that would have blown up the Father, or those that did this day cut off the Son, that upon our most Gracious King and all that are in Authority we may live quiet and peaceable Lives in all Goodness and Honesty; giving unto the King eternal, immortal, invincible, the only wise God, for ever and ever, and ever, Amen.

FINIS.